

HUMANITIES NETWORK



JAMES QUAY

James Quay, New CCH Director, Says Hello

As I write this, I have been executive director of the California Council for the Humanities for one month, so as a reader I have been instructed by Bruce Sievers' overview elsewhere on this page, of the Council's evolving mission. I can say with confidence that I am the first executive director of the California Council who has also applied to the Council for a grant, had a proposal accepted and funded, and had a proposal rejected. Perhaps this should be a requisite experience for executive directors of all State Councils. I may recommend it.

The past month has given me little time to reflect on the Council's broader mission but I want to tell you about one project the Council will undertake this year which touches on almost all of its activities. Under a grant from CCH nearly three years ago, I became a Humanist-in-Residence with California Public Radio. Finding myself a radio journalist with a specific beat, I was constantly trying to find out which humanities scholars were appropriate sources for the story I happened to be working on. I realized that I might accumulate working knowledge of the state's scholars were I to work the humanities "beat" for several decades, but soon decided that a more systematic approach would save me time and trouble. Using a CCH mailing list, I sent out a modest mailing to 1350 scholars in the humanities. So began the Humanities Reference File. (Some of you may

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Storm Over the Humanities: The Sources of Conflict

by David Little
University of Virginia

The new chairman of the National Endowment for the Humanities, Mr. William Bennett, has generated a welcome discussion of the purposes of humanistic study. His proposal for shifting emphasis away from sponsoring programs that relate the humanities to public policy and toward programs that treat humanistic study as edifying for its own sake, deserves the serious attention it has received from scholars and professionals in the field of public support for the humanities.

There is, nevertheless, something rather odd about one prominent feature of the discussion. It is the categorical tone of the various claims and counterclaims about what "really" constitutes humanistic study, or what its "real purpose" is. Such disputes are reminiscent of arguments over what the "real purpose" of religious devotion or artistic endeavor is. It is not that disputes of this sort are meaningless. It is only that the claims of the different proponents rest on conflicting normative beliefs that are usually unexpressed and undefended. Like the two neighbors contending heatedly across the back fence, the proponents are arguing from different premises.

Writing in the American Association of Higher Education Bulletin, Mr. Bennett puts forth the idea that "the purpose of learning is to save the soul and enlarge the mind," that "Intellectual refinement and spiritual evaluation are the traditional goals of the humanities, and should remain so. This evokes one sort of ideal image with its own decided assumptions about what counts as spiritual and intellectual fulfillment. The assumptions imply a spirit of social and political detachment, a sense, primarily, of inward or deeply personal liberation.

It is surely because Mr. Bennett himself is committed to the underlying assumptions and their implications that he takes the dim view he does of humanists spending a great deal of time worrying over how to relate their subjects to public policy. Otherwise, he might draw a different conclusion from the fact that they are not uniformly good at illuminating policy questions. He might lament that state

of affairs and admonish humanists to pull up their socks and undertake to improve their competence in policy matters.

However, if, in fact, the "true" goal of humanistic study is inward cultivation, if it is, in Bennett's words "developing a sensibility," or certain broad "qualities of mind and heart," then there is of course no good reason for humanists to occupy their time and energy with the ins and outs of public policy. Well and good. But a nagging question remains: How can we be sure Mr. Bennett's assertion about the real point of humanistic study is correct?

At the same time, we experience similar uncertainty when we listen to Mr. Bennett's critics. We would like more evidence than we receive when, for example, we are told by Mr. Bruce Sievers in an article entitled "In Praise of Public Policy," that "attention to policy questions in civil life . . . lies at the heart of traditional humanistic concerns." Is that claim so clearly beyond dispute?

It is true that figures like Aristotle, Erasmus and Thomas Hobbes, whose interests and way of doing things, are

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BRUCE SIEVERS

Bruce Sievers, Retiring Director, Says Goodbye

It is difficult to say goodbye to an organization which stands for so much that is good and valuable in American life. Yet change has its own imperatives, and a point of personal transition does provide an unusual opportunity for broad reflections on past activities.

During the past nine years while I have had the good fortune to be

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POSITION ANNOUNCEMENT

POSITION: PROGRAM OFFICER

LOCATION: San Francisco

STARTING DATE: December, 1983

APPLICATION CLOSING DATE: Nov. 30, 1983

The California Council for the Humanities, a state affiliate of the National Endowment for the Humanities, is an independent, non-partisan and non-political organization of California citizens. Founded in 1974, the Council awards approximately \$750,000 annually in grants and challenge match funds to projects sponsored by a broad diversity of public, academic, and private nonprofit organizations.

RESPONSIBILITIES:

- 1) Assisting applicants to CCH in the preparation of their proposals.
- 2) Contacting and representing the Council to a broad spectrum of CCH constituencies in northern California including minority communities, labor, business, public affairs organizations, media and academic institutions;
- 3) Monitoring and evaluating projects funded by CCH
- 4) Establishing a network of California humanities scholars on computer file;
- 5) Assisting the Council with a major initiative in the field of education.

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TO APPLY: Send four copies of a curriculum vitae, a letter describing your interest in the position, one reference letter, and names and addresses of three additional references to:

James Quay, Executive Director
California Council for the Humanities
312 Sutter Street, Suite 601
San Francisco, CA 94108

Minorities and women are encouraged to apply. Please, no calls.

Good luck, Bruce!

Bruce Sievers' farewell party from his staff was full of gifts, good wishes and private jokes. Clockwise from right: Bruce with the staff's version of the perfect humanist's timepiece; Kathy Kobayashi, assistant director from Los Angeles; Teri Peterson, administrative assistant, and Pamela Johnson, secretary; the fabulous cake; Bruce and Cynthia Perry, executive producer of *California Times* radio.



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normally regarded as the fit subject of humanistic study, devoted attention to the organization and conduct of civil life. Aristotle, after all, wrote the *Ethics* and the *Politics*; Erasmus wrote *The Education of the Christian Prince*; and Hobbes wrote the *Leviathan*, the *Citizen*, and other books on political life. There is every reason to believe that all three would be fully disposed to draw practical conclusions from their general principles concerning issues of policy in the fields of education, taxation, punishment, and the like.

However, it is still an open question just how close to "the heart" of traditional humanistic endeavor such concerns really are. With all his interest in civil life, Aristotle, toward the end of both the *Ethics* and the *Politics*, gives unmistakable priority to the contemplative life, the inner life of mind and spirit, over social revelations of any sort. Arthur Adkins, in his definitive study of Greek values, *Merit and Responsibility*, summarizes Aristotle's position well: "On Aristotle's principles it seems impossible to persuade anyone who could now be solving a particular geometrical problem, thereby serving the highest kind of *eudaimonia*, that he should instead perform some moral act, since this would secure him only an inferior kind of *eudaimonia*, and *eudaimonia* is universally admitted to be the end of life."

Erasmus may have written a treatise on the Christian prince, but by no stretch of the imagination were such affairs at the center of his

interest. Lester K. Born, translator and editor of *The Education of the Christian Prince*, noted, "Steeped in the atmosphere and life of classical antiquity as he was, (Erasmus) came to feel that his life was one of mental, not physical, activity."

In Hobbes's case, our uncertainty is of a different order. At least Robert Bellah, in his essay, "The Humanities and Social Vision," questions Hobbes' right to be considered a part of the humanistic tradition at all. That is because humanistic study for Bellah is "really" about reverence for tradition, and Hobbes' theories are anti-traditional. In short, if Bellah is correct, then Hobbes is an "anti-humanist," as, presumably, are all subsequent philosophers and others who have not exorcised Hobbes' ghost from their thinking. Therefore, however preoccupied with civil life Hobbes may have been, his brand of political reflection would not, on Bellah's view, represent the humanist spirit anyway; it would certainly not lie "at the heart of traditional humanistic concerns."

In other words, we can, apparently, only begin to identify with confidence whose work and interests represent the "heart" of humanistic study, once we have made up our minds who counts as a "real" humanist. I need only add that, as with Bennett and Sievers, we are left to wonder a bit at the assurance with which Bellah lays down the law in respect to what is and what isn't the "true" spirit of humanistic study.

My belief is that, historically considered, there is a deep ambivalence in the tradition of humanistic

inquiry over what the "real point" of studying history, philosophy, literature, art, and religious thought is. Though by now attitudes have no doubt fragmented even further, the initial ambivalence or "great divide" can be traced to the 16th century, and to a deep conflict, putting it heavily, between "Renaissance and Reformation."

On this subject, the conclusions of Ernst Troeltsch and Max Weber are illuminating. In particular, they emphasize the large difference between Renaissance thought and Reformation—especially Calvinist—thought over the concept of 'vocation.' Troeltsch writes:

The Renaissance's affirmation of the world is in no way bound up with the concept of calling which became for Protestantism the synthesis of the world and asceticism. Indeed, the Renaissance does not in principle at all recognize the concept of the calling . . . ; it means the emancipation of a free, aesthetically oriented education, of free inquiry, of personal self-revelation and self-cultivation from all the bonds of a scheme of callings deemed appropriate to civil and economic society . . . The Renaissance goal is . . . the man of culture, mentally and spiritually free, the exact opposite of the man who has a calling or who is a speciality [in the world].

The Renaissance ideal of the inwardly liberated, ultimately detached "virtuosi of the intellectual and artistic life" produces an "aristocracy of culture" that *devalues the significance*

of political and commercial vocations, and thus systematically diverts the energies of humanistic study away from the moral supervision of 'life in the world.'

There were essentially three different ways in which the moral and spiritual devaluation of civil and commercial life might be expressed. The first was in the form of Aristotelian enlightenment, according to which, as I pointed out earlier, the life of self-absorbed contemplation takes final priority over all kinds of social interaction. The second is in the form of "Renaissance Platonism," which, as Oskar Kristeller has pointed out, was "individualistic rather than political," or, at most, stressed love and friendship among a small group of persons bound together "in the contemplative life." Writes Kristeller, in an article entitled "Renaissance Platonism:"

Yet unlike Bacon and his modern followers, the Renaissance Platonists were no activists. Their ideal was that of the contemplative life, and their moral thought was dominated by the spiritual experience of an inner ascent which leads the soul through several degrees of knowledge and of love to the immediate vision and enjoyment of God. The entire meaning of human life is understood with reference to this ultimate experience, and in so far as the final vision of God seems to be attainable in this life, at least for a few persons and for a short while, the Renaissance Platonists reveal themselves as the suc-

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cessors not only of the ancient Neoplatonists but also of the medieval mystics and spirituals.

Troeltsch suggests that even Thomas More, who, in *Utopia*, takes up a social subject, characteristically articulates his observations "Outside of all real context."

Finally, the moral and spiritual devaluation of civil and commercial life might take the form of deliberately setting aside moral and religious prescriptions when it comes to matters of this world, and especially to affairs of state. That attitude characterizes the "chain of thought," as Troeltsch correctly saw, running from Machiavelli to Hobbes. In his classic study, *Machiavelli and the Renaissance*, Federico Chabod captures the spirit of this third option.

Nothing is further from Machiavelli's mind than to undermine common morality, replacing it with a new ethic; instead, he says that in public affairs the only thing that counts is the political criterion, by which he abides: let those who wish to remain faithful to the precepts of morality concern themselves with other things, not with politics.

Against scholars like Isaiah Berlin who have argued that Machiavelli intended to create a new "pagan ethic" with service to the state as the central value, Chabod is undoubtedly right to portray Machiavelli's position in "transmoral" terms. Machiavelli frequently recommends that morality, which is otherwise to be observed, must, on occasion, be disregarded and "transcended" in the interests of political success.

Moreover, Chabod's formulation is superior, in general, to Michael Walzer's interpretation in "Political Action: The Problem of Dirty Hands," which characterizes Machiavelli's attitude toward politics and morality in terms of the category of "excuse." According to Walzer, Machiavelli acknowledges "the existence of moral standards," but is ready to "excuse" a deceitful and cruel politician if he is politically effective. However, as Walzer himself admits, there is no sign of moral regret or reluctance that Machiavelli's politicians must "learn how not to be good." There is no sign of these things, I would suggest, because when it comes to politics, as Chabod indicates, moral concerns are decidedly of secondary significance for Machiavelli. Contrary to Walzer, Machiavelli's politician is not so excused as exempted from moral concerns—a very different notion.

Hobbes did Machiavelli one better. Fully convinced⁴ as he was, that religious and moral disputes were the cause of civil strife and disorder, and thus that such beliefs were a positive detriment to civil life, Hobbes set out to place government and the direction of public policy on a footing entirely independent of religious and

moral belief—namely, on the solid rock of self-interest. With Hobbes, the disjunction between civil order and the moral and spiritual life was complete.

Hobbes's System of Ideas by J.W.N. Watkins contains an able discussion of Hobbes' "deconstruction" of morality.

(Hobbes') civil philosophy will set out from an account of men as they would be if civil society were entirely dissolved. They are ego-centric, restlessly ambitious, and lonely: though their bodies collide, their minds never meet. The scarcity of resources in a state of nature forces men to competitive strife; and competitive strife causes their resources to be very scarce indeed. They are imagined to be equipped with a moral vocabulary; but there are no objective moral properties to regulate its employment, no natural standards of good and bad; their moralizing talk rather tends to intensify their conflicts.

The point is that whichever of the three options is preferred, and there are no doubt important differences among them, they all ultimately carry the same message: The attempt to organize force, power, and wealth according to religious and moral prescriptions is not, at the end of the day, a fully appropriate subject for the humanistically educated individual. Such a concern is, finally, beneath the aristocrat of culture.

Weber and Troeltsch argued that a profoundly different attitude toward these matters emerged in the Reformation, and particularly on the Reformed or Calvinist-Puritan side. Out of that tradition emerged what Weber referred to as the "inner-worldly Protestant ascetics." These were, in effect, "worldly monks" whose vocation it was, now that the door to the monastery had been slammed by the Reformers, to pour their considerable moral and spiritual energies into worldly vocations, into economic and political activity.

Troeltsch was greatly influenced by Max Weber's famous essay, *The Protestant Ethic and the Spirit of Capitalism* in regard to the development of the spirit of "inner-worldly asceticism" and the importance of the Reformation (especially the Reformed side) in this development.

In that respect, these Protestant ascetics moved directly against the spirit of the Renaissance. Far from devaluing the effort to organize and direct force, power, and wealth in keeping with spiritual and moral insight, the Calvinists were consumed with doing just that. For them there was no higher priority than translating their faith into institutional terms, or than offering extensive and rather detailed practical guidance in the "cases of conscience" that confronted the devout in their daily lives.

Well over a third of the final version of Calvin's *Institutes of the Christian Religion* is devoted to questions of ecclesiastical order, with some very prominent and influential attention given to civil order in the last chapter. And Calvin leaves no doubt that his purpose in the *Institutes* is to direct attention away from speculative and contemplative theoretical reflection and toward "practical theology." His aim, as Weber understood, was to harness religious and moral reflection to "the disciplining and methodical organization of the whole pattern of [vocational] life."

The preoccupation of Calvin's followers with the issues of civil and ecclesiastical order—Knox in Scotland, the Huguenots in France, the Puritans in England and America, together with their passion for producing books on casuistry, all attest to the power and persistence of this distinctive vision of the spiritual life.

But what is for us especially interesting about this 'Calvinist vision' of true vocation is its attitude toward learning, toward humanistic study. Calvin was himself a product of Renaissance training. His use of original languages, his approach to

textual interpretation, his deep acquaintance with classical authors, his style of writing are inconceivable apart from his humanistic education. The same is of course true of English and American Puritanism. As Weber puts it in *The Protestant Ethic and the Spirit of Capitalism*:

The great men of the Puritan movement were thoroughly steeped in the culture of the Renaissance. The sermons of the Presbyterian divines abound with classical allusions, and even the Radical [Puritans], although they objected to it, were not ashamed to display that kind of learning in theological polemics. Perhaps no country was ever so full of graduates as New England in the first generation of its existence . . .

In connection with Weber's last comment, it is well to recall that the founding of Harvard College was one of the first items of business for the New England settlers, and that the curriculum followed a rather conventional humanistic pattern. Moreover, to an important extent, the Puritan emphasis upon humanistic training or "liberal education" became the inspiration and the model for the proliferation of Protestant colleges across the land from the 17th to the 19th centuries.

On the other hand, if the affirmation of humanistic study is unmistakable, it is equally clear that, for these Protestant ascetics, the "real purpose" of humanistic education was systematically different from the purposes we earlier identified with the Renaissance. The original objective for establishing Harvard College was vocational through and through, as a contemporary observer reported. Along with the demand for training learned ministers, wrote Jonathan Mitchell, there is a "need for learning and education to accomplish persons for the magistracy and other civil offices."

If the Puritans admired humanistic learning, and praised the skills and

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techniques of logic, rhetoric, exegesis and so on that went along with it, they were, at the same time, deeply apprehensive about the temptations to contemplative self-indulgence that lay in wait for the unsuspecting student. That radical Calvinist, Roger Williams, expressed these pervasive Puritan suspicions with characteristic bluntness:

As to the name 'scholar,' [which] although as to humane learning [is] in many ways lawful, [when] it is appropriated to such as practice the ministry [, as] 'have been at the universities' (as they say), it is a sacrilegious and thieving title . . . As to their monkish and idle course of life, partly so genteel and stately, partly so vain and superstitious, . . . it is a disgraceful and unworthy act [for them] to set a finger in any pains or labor. But the church is built upon the foundation of the Apostles and prophets, who were laborers, fisherman, tentmakers, Jesus Christ (although the Prince of life, yet) a poor carpenter, the chief cornerstone.

Williams here calls attention to the ultimate Puritan fear: that the uni-

versities, in their search for "intellectual refinement and spiritual elevation," might become a sort of secular monastery, absorbed in the contemplative enlightenment of the individual or a small group, and creating thereby an aristocracy of culture, idle and above it all, condescendingly indifferent to the cause of industrious, vigilant, down-to-earth, day-by-day life in the world.

Learning is legitimate so long as it is put to active and self-conscious use in guiding and controlling power and coercive force in civil life, in producing and distributing wealth in economic life, and in harnessing erotic power in family life. Calvinists did not reject humane learning, as they did not reject the ascetic calling. They transformed both in endeavoring to transform the world.

I am suggesting, then, that as we gather to debate the role of the humanities in relation to questions of public policy, we are the inheritors, particularly in this culture, of a profound and pervasive ambivalence toward what the "real purpose" or "the heart" of humanistic learning in fact is. It is, I submit, the great divide between Renaissance and Reformation that continues to fuel our own disputes.

Now if I am right, the first lesson is to acknowledge this deep cultural ambivalence, and thus come to understand the sources and reasons for the conflicting visions and impulses that underlie the current 'storm over the humanities.' That will mean, at least in the first instance, less inclination simply to choose up sides and batter away, and a greater readiness to examine critically and reflectively (as humanists are supposed to do) what the respective advantages and disadvantages of these very different traditions are.

It will also mean having to reflect more systematically than I have observed in the discussion to date, what reasons might be given for preferring one tradition over the other, or, possibly, for working out some combination. Such reflection is unavoidable if, as I have suggested, it is no longer possible to speak dogmatically about the "real purpose" or the "heart" of humanistic study.

The second, and related, lesson is to begin to cultivate a spirit of tolerance and pluralism in approaching the question of the humanities and public policy. It will immediately occur to us that the Calvinist attitude toward humane learning, uncontested and unchecked, can easily degenerate, as it did in many places, into thought-control and indoctrination. Without restraint, it can also foster, as it has, a wooden and legalistic method of applying moral norms to civil, economic and family life. The way public policy was discussed and directed in Geneva, Edinburgh and Massachusetts Bay at the hands of humanists of a Calvinist stripe, must give us pause.

Indeed, a strong dose of learning for its own sake, of learning that is distinctly 'impractical' and 'unuseful,' of learning that is not 'vocationally-oriented' (as we would say), is a bracing antidote to the dogmatism and "utilitarian worldliness" (as Weber called it) of one side, anyway, of the Calvinist tradition.

At the same time, there are, it seems to me, equally distressing liabilities attached to the "aristocracy of culture," that were inspired in its various forms by the Renaissance. (Here I freely confess my own adherence to what I hope is a chastened brand of Calvinism.) Roger Williams had a point. Uncontested and unchecked, humanistic learning can become disabling and diverting in respect to the crying moral issues of our time—the issues of public policy, that is. If it is not careful, the academy does indeed tempt its inhabitants to a kind of cultivated condescension and self-satisfied indifference toward the "menial" problems of the vocational world—the regulation of armed force and weapons, the administration and direction of political power, the distribution of wealth, the allocation and disposition of medical resources.

By conspiring in various ways to cut the nerve of sustained and

sophisticated moral and spiritual reflection on such questions, some of the representatives of the Renaissance among us have made it more difficult to begin to integrate vocational, including professional, education with serious and elaborate humanistic training. In fact, such an attitude simply serves to isolate humanistic study even further by laying down the law that humane learning must only be concerned with developing 'sensibilities,' and creating general 'frameworks of thought,' and broad 'qualities of mind.'

Just as the Renaissance tradition has helped to keep the Calvinists honest, there is need, to my mind, for the influence to work the other way, as well. Given our heritage in this country, there is no obvious justification for dictating one and only one "real purpose" of humanistic study. Why not several "real purposes" at once, by means of a division of labor?

As Troeltsch saw, that sort of pluralistic approach, which encourages accommodation and mutual correction on both sides, already began to emerge in the 17th century, especially in England, and gained momentum by the time of the Enlightenment. Figures like John Milton and John Locke had a foot in either camp. For both of them, Renaissance learning helped to relax the rigors of Calvinism. At the same time, each sought unremittingly to apply his adjusted version of Puritan faith and morals to the order of civil, economic, family and church life. There is no other way to read Milton's defense of divorce in his pamphlet, *The Doctrine and Discipline of Divorce Restored to the Good of Both Sexes*, or his call for church reform in *The Reason of Church-government*, or his assault on traditionalism in *The Tenure of Kings and Magistrates*, to mention only a few of his remarkable essays on public-policy issues.

Nor, having read the *Second Treatise on Government* in the light of the *Letters on Toleration* and the *Reasonableness of Christianity*, may we possibly doubt the Puritan sources of Locke's thought. Here is a man who is consumed by the Puritan impulse to address and reconstitute political, economic, and family vocations in a covenantal image. Though both Milton and Locke are deeply influenced by humane learning, they are as far from the typical attitudes of the Renaissance toward civil and commercial life as was Calvin himself.

Troeltsch's interesting generalizations about the Enlightenment extend this theme of interaction between the two traditions.

[T]he Enlightenment is closely allied to the Renaissance by a secular optimistic spirit, by the ideal of humanity realizable in this world (the ideal having its source in reason), and, further, by filiation to Renaissance philosophy;

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remember seeing a form published in these pages in early 1982.)

Now we at CCH want to duplicate that effort on a grander scale. We intend to acquire a computer system in the near future and shortly thereafter send out a mailing to 12,000 scholars in the humanities throughout the state. We shall then create a Scholars Reference File of several thousand names, filed by discipline, location and area of special interest. Such a file will be an invaluable aid to us in counseling potential grantees. One of the most common conditions attached to grant awards is that they increase and broaden their use of scholars in the humanities. The file means that we will be better able to suggest scholars who could contribute to a successful project, thereby enriching the project and helping to ensure its finding.

And there are other uses. Last spring, I was working on a story for California Public Radio concerning the impact of the court-ordered breakup of AT&T. I was interviewing an advisor to the president of the California Public Utilities Commission who was explaining the difficult decisions facing the CPUC caused by the breakup. Should the CPUC allow companies like MCI and SPRINT to compete with Pacific Telephone in the intrastate long distance market or even within local areas? To do so would mean lower long distance rates due to increased competition, but would also mean higher service charges on monthly bills, especially

in rural areas. Monthly bills are now uniform and artificially low throughout California because they are subsidized by profits from long distance calls. If service charges go up appreciably, certain populations—the urban poor and rural users, for example—might not be able to afford phone service. What decision would serve the public good?

I asked him who the CPUC was contacting in their deliberations on this question. "Economists," he said. I asked whether the testimony of a social ethicist or a political philosopher might not be helpful. He thought so, but where to find one? And which one? In the future, it might be possible for the CCH to help in such a case. It might also be possible to put newsrooms in touch with humanities experts when appropriate. This is just one effort CCH will be making to aid potential grantees by connecting the two constituencies that this organization is designed to serve: the California public and the California humanities community. There will be others.

In the past month, I have received the utmost cooperation from my predecessor, Bruce Sievers, and all members of the Council during this transition period, for which I am deeply grateful. They have given me both an opportunity and a challenge: to maintain the California Council's reputation as an innovative and responsive organization, serving the state's population and its academic humanists. I eagerly embrace that challenge, confident that with the help of you, the humanities community, we shall be able to do just that.



Constance Carroll



James E. Dremann



Danah Faymann



Herbert Fingarette



Ann Miller



Robin Wilson



Andrew Wright

Seven New Members Join the Humanities Council

JAMES QUAY, formerly humanities reporter and Associate Producer of "California Edition" on California Public Radio, has replaced Bruce Sievers who is now executive director of the Walter and Elise Haas Fund in San Francisco. Quay has a Ph.D. in English from the University of California at Berkeley where he also served as a teaching associate; he taught writing at Merrill College, UC Santa Cruz.

WALTER CAPPS, Professor of Religious Studies at UC Santa Barbara and a member of CCH for two years, is now serving as Council chair in place of Richard Wasserstrom, Professor of Law at Kresge College, who retired from the Council after five years of service. Also completing their terms at CCH were Helene Moglen, Dean of the Division of Humanities and Arts at UC Santa Cruz; Roy Harvey Pearce, Professor

of American Literature of UC San Diego; Anita Silvers, Professor of Philosophy at San Francisco State University; Walter Minger, Senior Vice President for Agribusiness at the Bank of America, and award-winning writer Thomas Sanchez.

Seven new members have taken their places around the Council table.

CONSTANCE CARROLL is president of Saddleback College South in Mission Viejo. She is a specialist in Graeco-Roman studies, a member of the National Humanities Faculty, the Advisory Board of *MS. Magazine*, The American Philological Association, and the National Association of Black Professional Women in Higher Education.

JAMES E. DREMANN, an attorney-at-law in Nevada City and member of the California Bar, is the former District Attorney of Sierra County, where he also served as

Public Administrator, Public Guardian and administrator of the Federal Child Support Program.

DANAH FAYMANN of San Diego is the founder and president of the San Diego Arts Foundation, a director of the Western Behavioral Sciences Institute, and former public relations director and President of the Board of Trustees of the La Jolla Museum of Contemporary Art.

HERBERT FINGARETTE, Professor of Philosophy at UC Santa Barbara, is Romanell-Phi Beta Kappa Professor in Philosophy for 1983-84 and a Fellow of the Center for Advanced Study in the Behavioral Sciences at Stanford University. He is the author of several books and numerous articles.

ANN MILLER, Director of Programming at KPIX, Channel 5, in San Francisco is the creator of many successful and popular local television

programs. She is a member of the American Speech & Hearing Association and of the National Association of Television Program Executives.

ROBIN WILSON, Professor of English and President at the California State University, Chico, is the author of five books and numerous short works of fiction, essays, and criticism. He was founder and director of the Clarion Writer's Workshop which is now located at Michigan State University.

ANDREW WRIGHT is a Professor of Literature at UC San Diego. He was recently Director of the UC Study Center, United Kingdom and Ireland, and since 1971 has been a Fellow of the Royal Society of Literature. He has published more than a dozen books, as well as numerous articles, introductions and reviews.

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and above all by adherence to the new science of nature created by the Renaissance. But in addition to the foregoing sources, the Enlightenment receives a part of its energies and goals from individualistic Protestantism successful in England, from the struggle of Calvinism for freedom of religious faith and for the people's liberty, and from the sober Protestant earnestness and utilitarianism of the ethics of the calling . . . [In that tradition] the Enlightenment is democratic and engaged in building or gaining power, not like the Renaissance, which was aristocratic and [socially] parasitic. Consequently, [in contrast to the Renaissance] the Enlightenment . . . [is] a constructive and programmatic force sociologically.

I am advocating, I suppose, that we, from our vantage point, keep the interaction going. I recommend that NEH and the state councils continue to encourage programs that represent both traditions. We should, I would have thought, resist any pressure toward forcing a choice. We may make room, for example, for a program funded last year by the Virginia Foundation, entitled, "The Ancient World," which was billed as considering "issues in art history and archeology in order to promote an exchange of ideas among all students

of ancient culture." Nothing could be closer to the "spirit of the Renaissance." At the same time, we may make room for conferences on "The Ethics of Land-Use," or "Ethics and City Politics," or "Ethics and Journalism," such as have also been funded by the Virginia Foundation. These all were in the 'vocational' direction, and quite appropriately, in my judgment.

Having uttered a plea for diversity, may I close with a word of bias. The fact that humanists sometimes fall flat on their faces when called upon to address policy matters, ought to prompt us not to discontinue such programs, but both to improve them, and to develop supplementary projects that begin to train humanities people,

who have the will and the aptitude, to think with sophistication about the problems of policy.

I am currently involved in writing a book on human rights, a subject that is surely of the deepest significance from the point of view of the humanities. After considerable research, I have come to the conclusion that until I have spent considerable time and effort finding out about the 'human-rights policy process' (as we might call it), any carefully formed philosophical arguments I may put forward will be "as a noisy gong or a clanging symbol." I emphatically do not believe that well-crafted philosophical discussions of these questions are beside the point. Indeed, policy-experts and decision-makers can—

sometimes by their own admission—use a dose of moral reasoning. Still, it is highly unlikely that unless one takes the shape and constraints of vocational life seriously, moral reflection will be of much use. Programs that increase the exposure of the humanist to the shape and constraints of the policy-making vocations would be all to the good. I hasten to add that I make this recommendation in regard simply to *one* of the appropriate tasks of the humanist, but *not* the only one.

May the storm over the humanities subside, and the conflicts give way to creative diversity.

(Dr. Little's original article contains footnotes documenting all the references he has used. These are available from CCH.)

SIEVERS Continued from Page 1

associated with the California Council for the Humanities, the Council has experienced considerable growth and diversification. Yet its fundamental mission has remained the same: to enhance California civic life by bringing to a wide public the essential perspectives and traditions of the humanities.

The Council was created by the National Endowment for the Humanities in 1974 with the special charge "to bring the humanities to bear on issues of public policy" in California. These were exciting times, when the newly created state humanities pro-

grams were attuned to a self-reflective mood about basic values in American public life. The disciplines of the humanities are particularly good at aiding critical examination of the basic values upon which social policy rests, and there was much awareness in those years of the need for critical reflection of the historical roots and theoretical assumptions surrounding such issues as equal opportunity, immigration, environmental policy, biomedical ethics, corporate social responsibility, issues of equity and freedom in taxation, the impact of technology on society, and a wide range of other issues which connect humanistic inquiry with the

cultural and philosophical framework of social policy.

In 1976, legislation reauthorizing NEH permitted state programs to expand grants programs across the full range of National Endowment funding. The CCH proceeded systematically to add funding categories: Local and Cultural History to accommodate special attention to California's wonderful regional and ethnic histories; Public Programs (for broadly conceived community-based humanities projects); and Media (to respond to the clear need for wide program dissemination in a huge state). Later, special programs were

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Reflections on the Work of State Humanities Councils

by Walter H. Capps

I appreciate the opportunity to share some thoughts about the work of the state humanities councils. I have been a member of the California Council for more than two years and have vivid memories of my own orientation session. I trust you will find some comfort and reassurance in my admission that the entire two years has functioned as one long extended orientation session. In the time that I have been in the program, we have been called upon, again and again, to define the purposes of the program, lend conceptualization to its functions, and explain our own aspirations both to ourselves and to the people within our state.

To make the matter even more intellectually challenging, and the more elusive, I am certain that the mission of the state humanities programs — both within the states and as perceived from the Endowment offices in Washington — has been evolving over the years. Thus, it seems that we never quite get it down exactly as we want it, and never say everything that needs to be said. I find there is important intellectual work involved in doing what we sense we need to do.

We can approach this subject in a reasoned analytical manner, or can we express the stakes in the issue in rather dramatic terms. Following the dramatic path first, I would venture that if some of the policies that prevail administratively at the Endowment now had been prevailing approximately a decade ago, when the state programs came into being, their perceived objectives would have been decidedly and markedly different.

I say this only to illustrate that there is, and always has been, considerable difference of opinion about why the state programs are there, what functions they perform, and the criteria by which their performances ought to be measured. Even from the beginning state programs in the humanities have had to live within this tension. But instead of rushing to that subject so quickly and abruptly, I can offer a scholar's explanation for the difference of opinion and judgment: program objectives are often symbolic typifications or representations of the collective aspirations of a group. Hence, the functions the state programs have been designed to serve are symbolic representations of how the groups involved have defined their primary tasks relative to the resources they understand to be at their disposal.

The task was conceived differently ten years ago; hence, the resources were employed in ways that do not always, and everywhere, find strong consensus support today. But, in terms of the formula of

categories with which we are working, the combination of elements has remained the same: the humanities are being probed for their resourcefulness in lending depth and direction to a disciplined intellectual attempt to realize collective aspiration. We must add that competing conceptions of the humanities are involved as well as competing conceptions of the collective aspiration. And it is within the multiple tensions of this comprehensive enterprise that the work of the state humanities councils finds its enduring sustenance as well as its perpetual challenges.

Not long ago, I was talking with a gentleman who was present at the beginning, and he drew a picture that contained a number of startling components. He stressed that the state programs in the humanities were mandated by Congress because certain rather liberal (so-called "Great Society") legislators provided the significant initial impetus, and for motives that were altogether congruent with their own legislative and political aspirations.

To place this appraisal in proper perspective, we must recall something of the intellectual and political climate in the nation in the early 1970s, following the watershed year of 1968, during the height of anxiety and frustration over the "quagmire" that the Vietnam War had become, during the time of extensive campus unrest, following a period when a wide variety of entitlement programs had been enacted both in Washington and in the state capitals throughout the land, following the declaration of the war on poverty, all of it being energized by the various forms of "heightened" or "raised" consciousness that had become the primary mark of the influence of the counter culture, as people were singing "We Shall Overcome," much of it belonging to the legacy of the birth of the Great Society.

We recognize that the final verdict isn't in yet on what actually transpired — culturally and intellectually speaking — during this period. But all of us have been affected by it, and the ways in which we have chosen to live in the 1980s are disclosive of our attitudes. And this, too, has significantly to do with the ways in which we conceive the mission and purpose of the state programs in the humanities.

Some have identified the event as a kind of incremental "leap forward" — a dramatic revolutionary advance to the next stage in the evolution of human consciousness (an evolutionary sequence that reaches all the way back to the beginnings of collective human sensibility). For those who view it in these terms, it was a kind of renaissance (or perhaps, a Pentecost) — a new, and not immediately

rationalizable outpouring of the human spirit along pathways that could not have been charted in advance, an experimentation with new or revised modes of design, an exploration of new and revised configurations of all that gives expression to the individual and collective psyche, but all of it motivated by a deliberate and concerted attempt to improve the human situation. Since expressions of the individual and collective psyche are involved, the humanities are implicated to provide context for the movement, to lend direction, and to help chart avenues of resourcefulness that will insure that the incremental "leap forward" would endure.

I would suggest that the ways in which the formulae are being worked out are perceptible in the programs that have been sponsored by the state humanities councils. They can also be seen in the changes that have been occurring in the undergraduate curricula, in the colleges and universities, over the past decade. Today's liberal arts curricula provide a host of examples of increased environmental and ecological sensitivity, attempts to deal with questions of equality and justice as well as with peace and "the resolution of global conflict" (in the language used within the University of California), and the influence of "the movement" on the development of artistic, literary, symbolic and conceptual forms.

But the event can be seen in precisely the opposite light. Instead of viewing what happened as signaling an advance of the human spirit, one can interpret it as representing a brief, but rather full explosion of spiritual forces — irrational, apocalyptic, delusory, and, frequently, frenzied — against which cultivated human sensibility (commissioned and empowered by "the humanities") is perennially called upon to do battle. And when the fray is described in these terms, the humanities are called upon, at least in part, to exorcise the irrational, demonic powers. But, in addition to effecting such exorcisms, advocates of this conception of the role of the humanities must also take on the proponents of the competing view.

When the issue is posed this way — as it is being so presently — the "back to basics" movement (which gives eloquent evidence of being present throughout the educational world, and not least in responses to the findings of such analyses as THE NATION AT RISK report that was done by the Commission for Excellence in Education) is functioning as a kind of "counterrevolutionary" force — a force running counter to the perceived (or alleged) "revolution" implicit in "counter-culture" and "Great Society", or, at least, one which is calculated to curb or

correct its excesses. We who have responsibility for the work of the state humanities councils are caught in the very middle of this conflict, if only by virtue of the fact that we are conscious of the crisis in conceptualization at the very moment that we are asked to give support to program ideas that are being proposed by advocates of each of the two competing ideological vantage points.

We live today with two conflicting scenarios concerning the role of the humanities in our collective public life. Each of the two versions can make impressive claims to normative place in our programs. Each of the two enjoys the support of impressive evidence of continuing vitality. And each of the two can find resonance within the communities of those who call themselves "humanists" (even "academic humanists"), or supporters of the humanities. But the two versions do not exist happily side by side, and they can hardly be synthesized or amalgamated, for they contain some irreconcilable elements.

Attitude #1 — which would tend to take portions of the inspiration of both the counter culture and the Great Society as positive humanistic fallout — would be disposed toward aligning the resources of the humanities with the intellectual forces by which this process is enunciated. By contrast, Attitude #2 can take the position that the ambitions of both counter culture and/or Great Society run counter to humankind's more enduring aspirations, or that any specific alignment between the humanities and the aspirations of either counter culture or Great Society is a misappropriation of energies. From this position, Attitude #2 would tend to approach the humanities as a means to help place the people back on course, as it were, to assist them to survive the shell shock of the temporary incursion and return to richer, more lasting, and much more satisfying and enduring intellectual pursuits.

While the proponents of Attitude #1 would welcome the involvement of the humanities in specific ethical, social, and even political issues — all of it seeming to be implicit in a prevalent former title of the program ("the humanities and public policy issues") — advocates of the competing position are constantly cautioning against involving the humanities in any direct or confrontational contact with the social and political issues of the moment. In their mind, such issues are important, and they are certainly deserving of careful critical responses, perhaps even by persons who earn their salaries in the humanities. But the humanities themselves are not "of the moment," and are neither to be defined nor construed this way.

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To make this point with impressive force, advocates of this position lay emphasis on the "timeless" quality of the humanities. The questions the humanities ask, they say, are perennial ones. The clearest and surest products of the humanities, in their view, are "the classics" as in "the great books." The bona fide representatives of the humanities are "the masters" — personages like Plato, Aristotle, Virgil, Boethius, Thomas Aquinas, Dante, Erasmus, Shakespeare, Alexis de Tocqueville, and others — all authors of "great books."

It follows that the persons within our society who have most immediate access to the primary substance of the humanities are those who enunciate the process by which this conception of the humanities is safeguarded, namely, the academics. Thus, the objective of the state humanities programs is to orchestrate the process within the "public domain" (although the difference between "public" and "private" is also difficult to sustain). And doing this requires extending the range of the process to whatever "publics" have no privileged or regular access. Examples of success include the teaching of Dante to prisoners in Attica and the extension of the fellowship program (which enables "master teachers" to guide inquiry of selected "classical works") to gifted secondary school teachers.

Understandably, advocates of the two competing orientations do not always have complementary attitudes towards each other. Those who are motivated by the "back to basics" disposition tend to regard the representatives of the contrary disposition as engaging in "problem solving" or "social engineering." They are suspicious that what is being passed off as having the support of the humanities may only be "humanistic" (as, for example, in "humanistic psychology") in appropriately pejorative senses of the term. And when some people use the word "humanistic," it carries strong and definitive negative connotations, as when "humanist" is contrasted with "theist."

Now, this is neither the medium nor the forum through which this extension of the ideological controversy can be properly assessed. But, suffice it to say that a strong philosophical battle is being waged in a number of quarters (we're experiencing a significant dose of it in California) over what some people call the power of "secular humanism," and it is what many of these same people hear when President Reagan talks about "the evil empire" — for "secular humanism" is the instrument that destructive forces employ to entice a nation away from its democratic moorings into socialism, and then, if such forces are not effectively combated, into "godless" or atheistic communism.

What is called "the New Reli-

gious Right" as come into being partly because of its advocates' increasing repulsion against a "humanist" ideology that, in their perception, is animating the intentions of the public schools. These attitudes I would judge, are important motivating factors in the full-scale assessment of the public schools that is occurring in virtually every place and at every level today.

From the other side those who view the "back to basics" movement as being regressive rather than progressive seem to be making an appeal to a different conception of the humanities from the one that prevails in more conservative circles. We are all acutely conscious of the fact that it is difficult to define the word "humanities," perhaps because we are impressed with its power, and wish, always, to do it full justice. Were we to restrict our definition of "humanities" to one of the primary administrative divisions of the college and university, we know we would be leaving important elements out. Were we to try to identify the subjects belonging to the humanities (such as was attempted in the language used by the Congress in the law establishing the National Endowment for the Humanities)

"The term 'humanities' includes, but is not limited to, the study of the following: language, both modern and classic; linguistics; literature; history; jurisprudence; philosophy, archeology; the history, criticism, theory, and practice of the arts; and those aspects of the social sciences which have humanistic content and employ humanistic methods" we recognize that we would be leaving important elements out.

Indeed, the very way in which the list of subjects is presented in the enabling legislation makes it apparent that the whole is not the same as the sum of its parts. When the nineteenth-century theorists went to work on the topic — I'm referring to Wilhelm Dilthey, and to the inquiries that were conducted within the Neo-Kantian school by Henrich Rickert, Ernst Cassirer, and others — they broadened the definition considerably. Instead of identifying lists of qualifying subjects, they concentrated on a certain spirit of inquiry that seems to animate the humanities. Rickert believed that the humanities should be defined primarily in terms of the method they brought to subjects, rather than in terms of the subjects that could be illuminated through the application of this method.

Dilthey contended that the distinguishing mark of the humanities is that they deal with the morphology of the human spirit, and to make sense of such a subject one must concentrate on human motivation and on ways in which human beings find and achieve purpose and meaning in culture. Thus, the Neo-Kantians tended to employ the

word "Kulturwissenschaften" (the cultural sciences") when talking of the humanities. And when we probe back further into the history of the term, back to the time of Cicero, and even further back to classical Greek philosophy, we find rough equivalents of the word in conceptions like "paidea," which is the word the Greeks frequently used to describe the function of education: "paidea" has reference to the training of the physical and mental faculties, together with moral sensibility, in such a way as to cultivate individual maturity in harmony with cultural development.

In this regard, it was not a particular doctrine that was being taught; instead, the intention was to cultivate a mental and moral attitude that understood man, or human consciousness, to be the fit "measure of all things," then sought to effect the cultural ideal from this dispositional starting point.

Seen in this way, the humanities would safeguard the primacy of moral considerations — regardless of the specific fields and disciplines within which they might be set — and would also exercise responsibility for the quality of culture and the vitality of civilization as a whole. The best humanistic scholarship is also ordered this way; that is, it is directed toward compelling assessments of the human situation, in both individual and collective senses, in the light of compelling moral and cultural ideals.

I have cited these various conceptions of the meaning of the word "humanities" to illustrate that such complexity also contributes to the tension within which we, in the state humanities programs, must work. And I have suggested further that the two competing conceptions of what we ought to be doing are selecting distinctive versions of the work of the humanities which are not necessarily at odds with one another but are components within a much larger mix of ingredients. Both versions enunciate important features of the humanities; accordingly, each version, because its vision is partial, is open to certain kinds of criticism.

The version that seems more directly implicit in "the humanities and public policy" approach is vulnerable in a wide variety of ways. Because of its desire to take responsibility, as it were, for the distinctive spirit of the age, and to make certain that selected social and cultural forces are allowed to move forward, it can align itself with particular analyses of the challenges that spirit faces. In addition, it can direct all of its energies toward promoting its understanding of the career of that spirit. Working in this way, it can assume responsibility for accomplishing many good things within the community, while finding it exceedingly difficult to explain why and how any of these activities should be conceived as

the proper work of the humanities. And, working to accomplish many good things within the community, this approach has a difficult time distinguishing its objectives from those of a clearly partisan political nature. We must add that none of these vulnerabilities is effectively dealt with by the appointment of selected "academic humanists" (whose own partisan political leanings are often congruent with the spirit of the enterprise) to serve on projects.

What makes this controversy particularly troublesome for us who carry responsibility for the work of the state programs is that the administrative leadership of the Endowment has strong opinions on the controversial issues. Indeed, on more than one occasion, William Bennett, the chairman of the Endowment, has offered the following assessment: "Many people believe that humanists have a special insight into political and social problems. They also believe that the humanities should be taught in this spirit and advertised in this way in order to attract adherents. I think that people who believe these things may be well intentioned, but they are surely wrong." Or, to quote Dr. Bennett at even greater length: "In recent years, there has been a great deal of talk about the humanities and their relevance to questions of public policy. Much of this talk has come from people who believe that the direct application of the humanities to public policy will not only illuminate political issues, but will also justify and strengthen the humanities themselves."

Clearly, Dr. Bennett disagrees with the direction of such talk, countering that the purpose of the humanities is "the cultivation of educated men and women." As he explains: "such cultivation will not occur if humanities teachers and students try to turn themselves into political problem-solvers and social engineers. The basic humanities disciplines will not be advanced, and essential humanities activities will not be maintained, if humanities people attune their courses more to the front-page headlines than to the contents of great books." Dr. Bennett finds support for his attitude in some lines from Yeat's poem

BEING ASKED FOR A WAR POEM:

I think it better that in
times like these
A poet's mouth be silent,
for in truth
We have no gift to set
the statesmen right.

Providing illustration of how the principle he has enunciated might be followed to inform the intentions of public programs in the humanities, Dr. Bennett attests that "one of the most successful projects supported by the National Endowment for the Humanities was the King Tut exhibit."

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GRANTS AWARDED

Humanities and Contemporary Issues

**RIGHTING THE WRONGS:
A NEW JUSTICE?**

Sponsor: Resolution, Inc., in conjunction with Skye Pictures, Inc., Topanga

Sponsors will develop a 60-minute television documentary looking at the quiet revolution that is taking place in American justice—the growth of a system of arbitration and mediation as an alternative to the traditional legal system of litigation for resolving disputes and providing justice. The program will explore the history and cultural context of the two systems, their advantages and disadvantages and the ethical and philosophical issues they raise; for example, to what extent does arbitration or mediation affect traditional guarantees of equality, due process and equality before law? What happens to standards of ethics and justice in an unofficial, unregulated system of dispute resolution?

Scholars in history, philosophy, jurisprudence, cultural anthropology and political theory will contribute to the planning of the documentary. Also participating will be individuals and groups representing contemporary cases resolved by the two methods, such as an environmental dispute, a labor-management dispute, a domestic conflict, and a land settlement involving Native American and federal and state governments.

**HUMANIST PERSPECTIVES
ON THE HOLOCAUST:
CULTURAL RESISTANCE
TO GENOCIDE**

Sponsor: University Foundation, California State University, Chico

Two public forums will focus on literary and artistic productions created during the Holocaust in western Europe under Nazi regime more than 40 years ago. Many materials are becoming available which were actually written in the midst of the Holocaust and which constituted a kind of cultural resistance by the inmates of ghettos and concentration camps against their captors. Several survivors of the Holocaust will meet with philosophers and historians of Jewish culture, psychologists, and scholars in literature and religious studies, to examine how creativity could have occurred at all under the circumstances, and what functions it performed for the poets

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and dramatists and for their audiences.

A one-hour pilot radio program will feature a play, *The Mailman*, with introductory and explanatory materials, a work that was written and performed in the Warsaw ghetto, and the discussion at each forum will begin with this performance. The forums also will be taped for broadcast, and both play and discussions will eventually be edited for publication.

**MONEY, PARTIES AND
THE ELECTORAL PROCESS**

Sponsor: Edmond G. "Pat" Brown Institute of Government Affairs, Beverly Hills

A one-day invitational conference for leaders in the humanities and others will be convened for the purpose of involving representatives of the humanities in the current debate on the American political process and the role of money in that process, with an emphasis on including their viewpoints and perspectives in developing practical solutions to contemporary issues.

A joint task force composed of representatives of history, law, communications theory, sociology and political theory will prepare papers on issues including: campaign expenditure limitations and their relationship to fundamental concepts of free speech; the role of the media in manipulating public opinions and values and the implications of "cash box access" to the process; the impact of various forms of campaign financing on the ethos of free enterprise.

The conference report will be widely circulated among legislators and other political leaders, students and professors of humanities in California universities, and representatives of the media.

**"CONTEMPORARY CHINESE
PAINTING: AN EXHIBITION
FROM THE PEOPLE'S
REPUBLIC OF CHINA"
SYMPOSIUM**

Sponsor: The Chinese Culture Foundation of San Francisco

An exhibition of 66 contemporary Chinese paintings will be accompanied by a symposium in which American scholars and Chinese artists will introduce the art form to American audiences and discuss it in the context of Chinese society and culture today. A series of slide-lectures and papers will examine the role of contemporary art in China's new society, evaluating the changes imposed by official policy during the Cultural Revolution and the years of the so-called "Gang of Four" (1966-1976) when traditional Chinese art and culture were banned and ideological art prevailed through official policy. The exhibition has been person-

ally assembled by U.S. art historians and will demonstrate the revival of traditional-style Chinese painting and the kind of art that has emerged after the removal of political restrictions. Participants will discuss whether ideological restraints can give impetus to the creation of good art or adversely affect the quality of the art, from the viewpoints of Chinese society, traditional Confucian culture and philosophy, Chinese history, literature and politics.

**A STUDY OF THE
INITIATIVE/REFORM
PROCESS IN CALIFORNIA**

Sponsor: League of Women Voters of California

Resource materials, a study guide and discussion questions will be developed for group use in exploring the question: "Is the initiative and referendum process as now practiced in California meeting the intent of the reformers who sponsored its adoption?" This will involve the history of the Progressive period in the politics of the country and in California, the hopes and expectations of the reformers who promoted the adoption of the initiative and referendum provisions into the state Constitution, and the details of current use.

The study is prompted by the fact that 66 initiative propositions were titled for circulation in California last year: for the first time

since 1920 the ballot of June, 1982, carried more initiative measures qualified through public petitions than measures placed there by the Legislature, and nearly \$20 million was spent by proponents and opponents of three measures in a single election.

The implication of these events for the philosophy of government and the relationship of initiatives to actions of the Legislature will be investigated, as will the role of the courts and the effects of spending on election outcomes.

Meetings to discuss the question will take place in at least 75 California communities, and the study materials will be available to the public.

The grant categories of Humanities in Public Radio and Television which was jointly supported by the CCH and the California Public Broadcasting Commission has been discontinued, since CPBC was eliminated from the California state budget and has ceased operations. Organizations interested in applying for media projects should consult the new 1983/84 CCH Program Announcement for categories in which these are eligible.

Dissemination
of the Humanities**ARTRAIN CALIFORNIA TOUR**
Sponsor: Artrain, Inc., Detroit, Michigan

ARTRAIN, a traveling art museum housed in five specially renovated railroad cars, will visit nine California communities: Merced, Martinez, Petaluma, Palo Alto, El Centro, San Diego, San Marcos, Pasadena and the Coachella Valley. It will carry an exhibition featuring ethnographic materials from West Coast Native American art focusing on West Coast artists, exhibits borrowed from leading museums all over the country. A studio car will feature demonstrations by resident and local artists.

Entitled *Uniquely American*, the exhibit has two parts: "Tradition in Process" which explores the inter-relationship between utilitarian objects and those of ritual, ceremony and belief to various Native American societies on the Pacific Coast, and "Breakthrough: Post-War Modern" which focuses on post-World War II American art, emphasizing the evolution of Abstract Expressionism and succeeding art movements such as "Assemblage" and "Pop Art."

Most of the artists in the exhibition

are from the San Francisco Bay Area, Los Angeles, or the Northwest Coast; selected works from artists of the "New York School" provide a basis for comparison. The exhibit is expected to attract 45,000 visitors, more than half of them students.

**THE ART OF METAL
IN AFRICA**

Sponsor: The African-American Institute Art Exhibition Program, New York

This award was used to reprint a catalogue in connection with an exhibit of African metal pieces displayed at the Charles W. Bowers Museum in Santa Ana. The unique collection of 133 objects in tin, iron, silver, brass, aluminum and bronze contains rings, pendants, bracelets, vessels, staffs, bells, masks and figures, some extremely stylized and simple, others sophisticated and complex. The catalogue comprises 10 essays by European and American scholars, examining the works from various perspectives—technical, historical, and esthetic—and relating them to the cultures that produced them.

GRANTS AWARDED

Humanities in Contemporary Life

**PLANTING ROOTS:
HISTORY OF PILIPINO
FARM WORKERS**

Sponsor: Visual Communications, and Asian Pacific media center, San Pedro

A traveling exhibit of approximately 50 photographs will document the 50-year history of the first wave of Pilipino American farmworkers in Stockton, San Francisco and Delano (Agbayani Village). The project will also result in an audio-visual archive on the subject of early Pilipino immigration for use by students and the public, and a study guide.

The principal subjects to be investigated from the perspectives of American history, ethnic history and labor history, sociology, and anthropology, are immigration issues, past and present, the role of Pilipinos in the farm labor movement of the western United States, and the nature and dynamics of building a community infrastructure against powerful racial, political and social obstacles. Present day Pilipino community leaders from six California locations will serve as resource for the investigators and will publicize and distribute the exhibit and other materials.

**DISCOVERY AND CHANGE:
THE CALIFORNIA GOLD
RUSH, 1848-1868**

Sponsor: Maritime Humanities Center/Golden Gate National Recreation Area

A two-day multidisciplinary conference will concentrate on relatively lesser-known features of the California Gold Rush under such topics as a comparative analysis of the California Gold Rush with others; the role and experience of women in San Francisco and in mining camps; the lasting inheritances regarding laws and social attitudes towards minority populations such as South Americans, Blacks, Chinese and others; the social dislocation of Native Americans caused by the population boom and intense mining in the Sierras.

Formal papers from the perspective of disciplines such as history, literature, folklore, anthropology, and archeology will supplement workshop sessions organized to promote interchange among panelists and their audience. Each day will also present drama, music and film from and about the era, with interpretive commentary. Exhibits of documents, artifacts and other materials are being

developed for display at the conference.

Papers and tapes of the discussions will be edited for publication and will be available in recorded form.

**SPIRES TO THE SUN:
SIMON RODIA'S TOWERS IN
IN WATTS**

Sponsor: Dr. Robert E. Rees, Director, Department of Arts, UCLA Extension

This project will develop a script for a 30-minute documentary film on Simon Rodia's Towers, often called the "Watts Towers." Built entirely by the handiwork of one man from discarded materials, the towers have been internationally acclaimed as architectural, sculptural, monumental and folk art. The film will recount Rodia's immigration to the United States, his settling in Watts and working on the towers for 33 years, his discouragement at public indifference to his work, and the subsequent campaign by citizen groups to preserve the towers from deterioration and destruction. The outcome of this struggle is at present in doubt.

In designing the film, producers intend to use extensive existing rough footage which contains both general and detailed views of the towers and interviews with persons associated with the work, combined with new footage and new interviews with art critics, historians, preservation specialists, political figures, and members of the Committee for Simon Rodia's Towers in Watts.

THE PEOPLE OF THE WEST

Sponsor: Native Images, Inc., Santa Cruz

A 30-minute videotape is planned to illuminate the Native American heritage of the Central California coast, especially the Santa Cruz area, to further public understanding of the Indians of today, the problems they observe, the future they hope for, and the gifts that Indian ways have for all peoples.

Activities will include interviewing and videotaping of Indians, Indian culture specialists, Indian events, natural and historic photographs, drawings and documents. An advisory group is made up of consultants in anthropology, history, archeology, and linguistics, and members of the Santa Cruz Indian Council and other Indian community leaders.

**BASQUE SHEEPHERDERS
OF THE PLUMAS SIERRA**

Sponsor: Feather River College, Quincy

A photo documentary will record carvings and campsites belonging to Basque shepherds in the far-northern Sierra Nevada. These artifacts were part of a life style that has disappeared after prevailing for a hundred years: the seasonal movement of stock, predominantly sheep, to and from favorable summer range. Bands of as

many as 100,000 sheep were trailed to the northern Sierra for summer feeding, and their Basque caretakers were granted special treatment by the immigration laws in the first part of the 20th century.

For economic and technical reasons the sheep migrations have ceased; the carvings are rapidly deteriorating and only an occasional local resident remembers the camps and the herders' life. Oral histories recorded by retired Basque shepherds and ranchers still in the area will be incorporated into a narrative to accompany the documentary, which will then become a touring exhibit to nearby colleges and museums in Nevada and California.

**IN SEARCH OF A DREAM
(EARLY CALIFORNIA BLACK
AVIATORS)**

Sponsor: UCLA Center for Afro-American Studies

Research and scripting for a 60-minute film documentary will focus on the role of black aviators in California in the 1920s and 1930s, using still photographs, newspaper clippings, interviews, newsreel footage, shots of physical locations and airplanes and museum exhibits. Many scholarly works chronicle the exploits of the pioneer white pilots of the era, but little has been written about black pilots who lived and flew during the same period in spite of difficulties created by prejudice, such as the banning of black flying clubs from established airports.

The founding of such a club in Los Angeles, the first all-black air show in the U.S. in 1931, the first coast-to-coast flight by blacks in 1932 and their subsequent triumphal reception in New York's Harlem attracted nationwide attention at the time. To blacks the flight offered hope that ideas of racial inferiority could be wiped out, that equality could be obtained by demonstrations of the technical skills needed to pilot an aircraft, and that a race could truly "soar upward on the wings of an airplane," in the words of W.E.B. DuBois.

The film will link these events to the history, culture and values of the times—a turbulent era which included prohibition, the stock market crash, the depression, the election of Franklin D. Roosevelt, and the years preceding World War II.

**CRITICAL PERSPECTIVES IN
IN THE CITY BEAUTIFUL
MOVEMENT
IN SANTA BARBARA**

Sponsor: Regents of the University of California, Oral History Program, UC Santa Barbara

The "City Beautiful Movement" in Santa Barbara began in 1920 and was pursued through the years by citizens and organizations who wished to create an ideal city, a replication of

the European Riviera in California. Proponents of the movement achieved planned landscaping, anti-billboard ordinances, pollution control, historic preservation, recycling, community architectural review, and open space greenbelts. An oral history project will record interviews of people and groups who were active in this endeavor.

At the same time, the policies which helped to create the harmonious and planned environment also gave rise to problems: exclusion of low-income groups from access to housing, discouragement of new industry and jobs, detrimental effects of retired and elderly persons, and an inflexible no-growth policy that impeded equal access. Research will also document this side of the story.

Slides and tapes from interviews, presentations by local historians and community leaders and materials from other collections will form the base for four community discussions of the benefits and costs of the city beautiful movement and their implications for the city's future.

**CENTRAL CALIFORNIA
INDIAN EXHIBIT
RESEARCH PROJECT**

Sponsor: Fresno Metropolitan Museum of Art, History and Science

This project will define, locate and analyze historic material on Central California Indian cultures to provide data and material needed to mount a comprehensive exhibit of artifacts and archival and published material on the various Indian cultures which have inhabited the Museum's service area of Central California.

The Museum plans to gather an exhibit that will portray to the public the manner in which the various Central California Indian tribes lived prior to the arrival of European explorers. Staff and consultants will look at all the Indian tribes which have inhabited the San Joaquin Valley from the perspectives of archeology, anthropology, history, language and religion, with the goal of portraying the distinctive lifestyles of different groups, and identifying their tribal locations and cultural periods within the total time frame.

Research will provide descriptions of social structures, religions and philosophies, arts, languages, recreational activities and pastimes, relationships to other tribes and other peoples, and any other notable activities. A series of lectures and panel discussions as the research progresses will bring the results to the public.

TALKING DUSTBOWL

Sponsor: The Film Arts Foundation, San Francisco

A 30-minute color documentary
Continued on Next Page

Grants listed on these pages cover two CCH quarterly deadlines. As a consequence, some of the projects described here may have been completed their events. For information on the status of any project, please consult the CCH office in San Francisco.

GRANTS AWARDED

Continued from Preceding Page

film will explore the present day Okie subculture of California, the legacy of the 1930s Dust Bowl migration of rural whites, not only from Oklahoma, but from Arkansas, Texas, Missouri, Colorado, and other midwestern and southern states. Oral history interviews of migrants themselves, and their children and grandchildren, will be interwoven with archival film footage, old photographs, headlines and graphics, old time and contemporary music, and on-location filming in the San Joaquin Valley.

Talking Dustbowl will look at such topics as assimilation vs. separation of culture; what happens to a group in mass migration; and the interaction between the region of new residence and the area of origin in maintaining traditions. These topics have been studied for immigrant groups but less frequently applied to a mass intra-country migration or a previously non-defined population. (Okies became a "defined" group only with the migration to California; they shared no sense of identity before that.)

Scholars will comment on the roles of factors such as adversity, hostility from the people already there, religion, music, and regional accents in establishing a sense of separate identity for the Okies, and relate them to experiences happening now to other groups.

UTOPIAS ISSUE OF ARTS AND ARCHITECTURE MAGAZINE

Sponsor: *Arts and Architecture Magazine*, Los Angeles

Planned communities in California, historical, current, and still on the drawing board, intended to provide their residents with a utopian life style, will fill the January issue of *Arts and Architecture* magazine. Articles will describe communities of the past such as Point Loma, Fountain Grove, Temple House, Kaweah Cooperative Commonwealth, Altruria, and others, the social principles on which they were founded, their longevity, successes and failures.

Case studies will look at the communities of Llano del Rio and Allensworth, one a socialist utopian community, the other founded for their future by freed slaves.

Other authors will examine contemporary communities such as Irvine, Valencia and Westlake Village which are not complete utopian projects per se but have adopted certain utopian ideals about autonomy, homogeneity, communal activity, and proximity of work and recreation. The success of these communities both socially and architecturally will be evaluated.

Finally, the issue will examine three proposals for future utopian communities— an autonomous community on the former site of Mar-

shall Air Force Base: the Green Machine, an autonomous megastructure community on disused land in Venice, California, and an underwater city planned by the U.S. Navy.

MEXICAN FOLKLIFE PROJECT

Sponsor: Plaza de la Raza, Los Angeles

The purpose of this project is to identify master folk artists of Mexican origin living in Los Angeles, and to present them and their works to the Los Angeles community, advancing the thesis that an intimate link exists between folk art and culture, with the same antecedents, attitudes and values reflected in each. A study of such arts as wood carving, leather work, painting, food preparation and story telling will produce a fuller understanding of the culture.

A series of workshop-seminars will use insights from cultural anthropology, language, history, philosophy and comparative religion to demonstrate the form and function of the various arts and discuss their cultural and societal ramifications.

A final two-day exhibit for the general public will expand the scope of a typical folk fair to concentrate more on the artists and their backgrounds than on the objects alone, and to promote cross-cultural understanding among peoples of different ethnic composition.

FROM THE OTHER SIDE

Sponsor: El Centro Cultural de la Raza, San Diego

A one-hour bilingual documentary film will feature interviews with five women who participated in the Mexican Revolution (1910 - 1917) and then migrated to California where they played an integral role in perpetuating Mexican culture and heritage and added to the richness of California history. Their shared experiences will be compared and contrasted to give a general overview of the Revolution and of their lives as immigrants in early 20th century California.

Some of the women were *soldaderas* with the troops of General Pancho Villa. Like many other Mexican women, they carried arms and actually fought on the battlefields. They provide a unique insight into the daily realities of the Revolution. Two others were school teachers whose involvement with various political factions of the Revolution helps them to explain its political and social context. A fifth woman worked actively with the Magonista movement in Los Angeles, a group with close ties to the American progressives, supportive of the ideals of the Mexican revolution and opposed to U.S. intervention in Mexico. Several male veterans of the Revolution will provide another perspective on the role of

women there.

The film will capture the mood and feeling of the era by integrating personal photographs, letters, documents, additional historical film footage and music with the interviews. The materials developed will provide primary research data for future work as well as the present film.

PROFESSIONAL DAY FOR CALIFORNIA TEACHERS OF AMERICAN HISTORY

Sponsor: Organization of American Historians, Bloomington, Indiana

During the 1984 convention of the Organization of American Historians, to be held in Los Angeles in April, a special day is planned to bring together teachers of American history in California high schools with professors from junior and community colleges, undergraduate college programs and university

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added, in the form of the Council's highly successful Humanists-in-the-Schools and "California Times" projects.

The result today is a program which seeks to encompass a broad expanse of public humanities activities in California—projects in museums and libraries, radio and television programs, activities in the schools, public lectures, academic seminars.

In the course of the evolution of the state humanities programs generally, an important theoretical debate has emerged which potentially has major consequences for American culture. In general terms, the debate can be described as between those who champion a strong role for the application of the disciplines of the humanities to public policy and those who favor a more traditional view of the humanities as broadly civilizing but not necessarily as directly relevant to social policy.

Scholarly statements on both sides of the issue have been illuminating. First the supporters: "applied" humanities.

Historian David Donald:

It is very important to ask whether the historian, without abandoning his professional interests and his professional competence, can bring to the discussion of public issues the traditional strengths of his discipline.

Answering affirmatively, he goes on to say:

Without abandoning his researches, without running for public office, the historian can, then, make a quiet but useful contribution to the discussion of the major problems confronting our society.

Professor of literature William Schafer:

So far as I know, the Endowment's State-based Program is without precedent. Surely no nation has

graduate departments. The aim is to help improve the teaching of American history in the schools of California and to establish lines of communication between high school teachers and college professors.

Morning workshops will address "Teaching History in Ahistorical America", "Staging History: Making Teaching Come Alive" and "Coverage and Competency in American History." A luncheon address will feature a California legislator with a background in teaching: afternoon sessions will offer materials for selected instructional units.

Social events in the late afternoon and a "crackerbarrel" session in the evening will offer more opportunities for informal communications among teachers and professors. This California project is intended to serve as a model for similar days in other states where the annual conventions of the organization takes place.

ever, at least on anything remotely approaching this scale, attempted to bring humanistic understanding, humanistic attitudes, humanistic perspective to the problems of society at large. The idea of applied humanities, humanistic endeavor applied directly to current issues of public policy, is I feel potentially one of the most exciting adventures of our century.

The statement of purpose of the journal, *Philosophy and Public Affairs*:

Issues of public concern often have an important philosophical dimension. *Philosophy and Public Affairs* is founded on the belief that a philosophical examination of these issues can contribute to their clarification and to their resolution.

There are many critics of this approach. The Heritage Foundation Report:

A terrible disservice has been done to the humanities by the expectation, and sometimes the insistence and demand, that they be integrated into public policy . . . It is possible that an occasional scholar in the humanities may be able to illuminate issues, but the unfortunate employment of humanists in settings where they are asked to speak of things about which they know nothing, and to give advice on living, has done the humanities a disservice. Such situations have occurred with regrettable frequency in the state-based programs.

Professor Robert Hollander has argued that state programs have drifted away from what should be their essential role in emphasizing "pure humanities."

And more recently, current NEH Chairman, William Bennett, has sharply criticized the concept that the

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REFLECTIONS

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Fine, one might say, but was this what those who were responsible for the establishment of state programs in the humanities had in mind? If it was, then why did they go to such efforts to make the linkages between the humanities, on the one side, and public-policy issues, on the other, so deliberate and explicit? And, if one takes the attitude that such explicitness belongs to a former time, when it made more sense to express and explain the program's incentives in these terms, on whose authority does the transition rest, and through what institutional mechanisms can it be ritually guided? Are we to defend the transition as being supported by developmental categories — citing increases in program effectiveness and the like — or is it simply a situation in which there has been a switch in an ongoing tussle between competing ideologies: the one that, for a time, seemed weaker has, for a time, gained an upper hand. But, if this is all it is, then is it really anything more than politics? There is politics in social service fields, and there is politics in the educational field. Perhaps what is happening in the humanities field is simply correlative shifts in

political power.

We are not going to resolve such issues today. But I call them to your attention because I find that there is no other way that I can address the topic on which I've been asked to speak — "The Purpose of the State Humanities Councils" — than by confronting such issues head-on. As I have suggested, they frame the environment within which we are being called upon to do our work. And, as I have further suggested, it is an environment that, at the moment, contains considerable conflict and tension.

But I would wish to leave you with something more than a rather candid assessment of the conflict. Indeed, I believe that we have some principles by which we can act, even in this moment, so that our programs can do what they ought to be equipped to do, and, as importantly, so that we can be sure of the policy grounds on which we stand:

First, I think we should do everything in our power to reduce the intensity of the ideological squabble, whether between Washington and our centers of operation or within our councils or within our states themselves. And, toward this end, I would propose that instead of approaching the humanities as re-

quiring that either Attitude #1 or Attitude #2 need prevail, we should encourage the humanities to inform the intellectual context through which this dispute might be mediated. I think we can do this by taking steps to insure that our councils are truly representative of the broad spectrum of humanities opinion rather than functioning as lobby groups for one or another of the two (and additional) competing conceptions. I find myself reaching for mediating sensibilities in this context, and for intellectual strategems that are acutely sensitive to the complicated dynamics of the interplay between tradition and innovation.

Secondly, given the fact that we will continue to receive proposals from groups and persons who take us to be operating under humanities-and-public-policy rubrics (if only because we are a public program in the humanities), we should make every effort to encourage such groups to attain a disciplined perspective on their own advocacy, as well as the rules and procedures by which it is exercised. This principle acknowledges that groups apply to us for funding because they indeed believe in something, and are eager to work toward its accomplishment or implementation. We cannot tell them that they are not allowed to

believe in something — such runs contrary to the spirit by which our program has come into being. But we can help them become conscious of the influence of their belief (this too is a role for the humanities). And we can insist that their program contain a built-in perspective on its own controlling assumptions, that is, the convictions from which it takes its formative inspiration.

This will take us much farther than simply requiring that programs be "balanced" and that they contain sufficient "humanistic involvement." More explicitly, we shall require a new kind of methodological rigor: a cultivated self-consciousness regarding the intellectual consequences of the convictional incentives by which the program or project has been set in motion. Any projects that do not give clear evidence of such convictional self-consciousness must be rejected on grounds of partisanship, methodologically speaking.

To do any of this, our state programs must become less passive in their programmatic intentions, and far more active in encouraging this vital conception of the humanities to prevail. In this regard, members of state councils must become less reactive to initiatives that have been spawned elsewhere, and more constructive and creative in the use of funds and of the program potential for which they carry responsibility. They should be encouraged to think carefully about the current and longer-range needs of the humanities, and to develop program ideas and incentives to meet such needs and extend the humanities' resourcefulness.

In this regard, the state humanities councils should include other state agencies and institutions among those "publics" in close relationship and partnership with which their work is conceived and enacted. I refer here to the state arts councils, to boards of education on both state and local levels, and to the relevant professional societies whose members are involved in the humanities. I think the state councils can do far more to elicit the proposal requests that would enable their own grant-making profile to more closely approximate the interests council members have (or, perhaps, had) in expressing willingness to serve the people of their state in this important capacity. And, perhaps, as a significant product, the banner of the humanities will be more proudly held aloft in appropriate public settings.

The intention through all of the measures I have recommended is to utilize the present tension to create a more resilient context in which the humanities might attain an even greater vitality among us and within the citizenry. I think the force of my remarks is to illustrate that orientation to our work is an ongoing process. And this, I believe, is where we started.

SIEVERS

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humanities have a primary role in addressing policy issues.

The primary goal of the humanities . . . should be cultivation of educated men and women. Such cultivation will not occur, however, if humanities teachers and students try to turn themselves into political problem-solvers and social engineers; that is, into something they are not and were not meant to be. The basic humanities disciplines will not be advanced, and essential humanities activities will not be maintained, if humanities people are more interested in the headlines on front pages than the contents of great books.

These statements reflect what might be characterized in rough terms as a general worldview associated with each position. In the former case, which advocates a strong relationship between the humanities and public policy, there is a tendency to champion an activist role for ideas which stem from the humanities—to hold that these ideas have immediate and powerful social consequences and to see the humanist's public role as unpacking those ideas insofar as they directly affect assumptions which underlie public policy.

In the latter case, which advocates a more limited role for the humanities in the public policy realm, there is a view that the humanities are best suited to the development of minds and sensibilities, which then in a much more indirect fashion may affect the way in which we think about

public policy. This was certainly contained in the notion of the gentlemen's education in an earlier era but also extends into the substantial contemporary efforts to improve inculcation of the humanities at all levels of the educational system.

The paper by David Little printed here captures the sense of these divergent viewpoints and suggests that the difference is rooted in twin aspects of the tradition of the humanities: the Renaissance and the Reformation. Although I do not wholly agree with this historical account (there was extremely strong emphasis on "civic humanism" as described by Hans Baron, Quentin Skinner, Lauro Martinez and others), it is a useful conceptual approach to the question.

My own view, if I may be permitted the luxury of valedictory comment, is to side with the former position, encouraging application of the disciplines to specific issues of public policy. Given limited resources and the great need in our culture for deeper historical and philosophical understanding of issues facing contemporary society, I think it essential to draw upon the unique resources of the humanities to gain insight and clarity about the roots of those issues.

This is not to say there are not other good and worthy activities within the domain of public humanities programs. Indeed there are, and they are being rewardingly pursued by institutions throughout the country. It is simply to say that the need for widespread public reflection on matters of fundamental public interest

is very great today, and that the disciplines of the humanities are one of the very few sources—indeed the *only* publically supported source—that can aid us in this pursuit.

The importance of the pursuit is captured well by Isaiah Berlin:

Unless we understand (by an effort of imaginative insight such as novelists usually possess in a higher degree than logicians) what notions of man's nature (or absence of them) are incorporated in these political outlooks, which in each case is the dominant model, we shall not understand our own or any human society.

It has been my great privilege to have participated in this exciting venture during the past decade in the company of many wonderful and dedicated people who have served on the Council—scholars, community leaders, businesspeople, labor leaders, journalists, writers, farmers—all of whom have served without pay simply for the love of the public mission of the humanities.

All deserve acknowledgment, but I owe particular gratitude to the inspired leadership of the five people who served as Chairs of the Council: William McInnes, Martin Chamberlain, Aileen Hernandez, Richard Wasserstrom and Walter Capps. They, more than anything else, embody what is vital and enduring about the work of the California Council for the Humanities. Knowing that the Council will continue to prosper under the guidance of people like these makes the painful act of departure a little easier.

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NEXT DEADLINES: October 31, 1983
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Proposals for these deadlines must conform to the 1982-1984 Program Announcement.
TEN copies of all proposals must arrive in San Francisco office by the date due.

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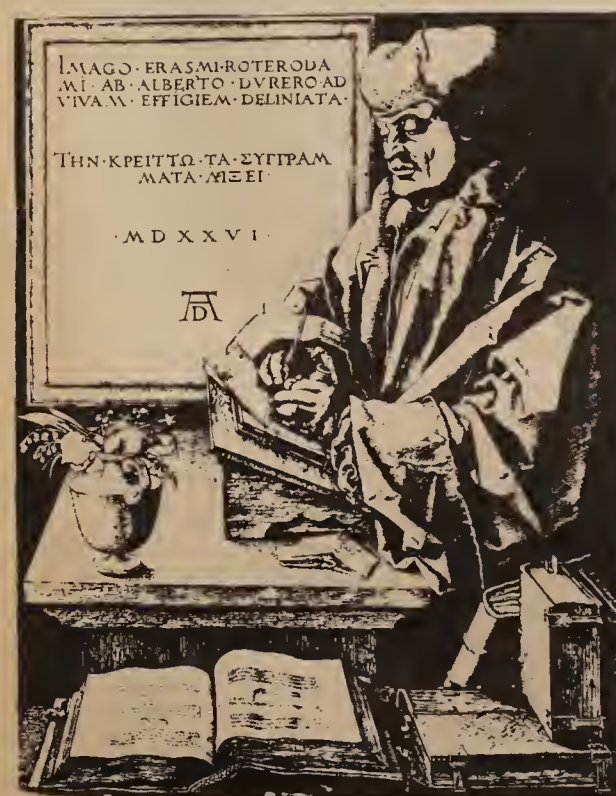
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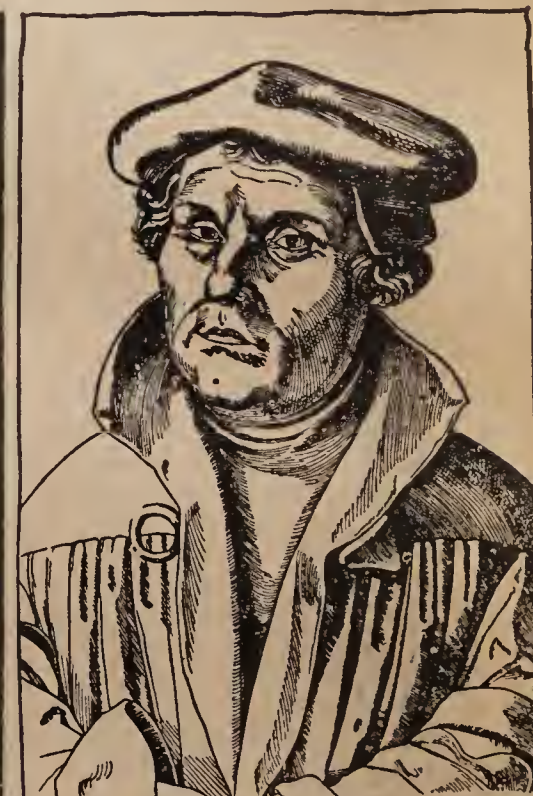
HUMANITIES

Storm Over the Humanities

HUMANITIES NETWORK



Erasmus



Martin Luther

Renaissance vs. Reformation?

The current storm over the humanities — not what they are, but what they are for — the role they should play in contemporary culture, is discussed in this issue by three humanists: (1) Bruce Sievers, outgoing Executive Director of the California Council for the Humanities; David Little, Professor of History at the University of Virginia, and Walter Capps, Professor of Religious Studies at the University of California, Santa Barbara, and incoming chair of the CCH.